

/38 cont./

425 father, of his own accord, puts himself on equal terms with his
198 sons with regard to the ownership of the ancestral fields. This re-
593 search in the archives has not been undertaken. But if the pres-
ent state of affairs cannot contribute sufficient detail on that,
because the institution is very much obliterated, the acts of this
kind were numerous in the past and seem to reveal a very strong
tendency of the mores.

584 Such equalization between father and son runs counter to
everything that one could imagine about a patriarchal culture.
But it is to this impression that the great individual initiative that
such a society leaves to the young people in the choice of spouse
would already lead. Betrothals are free. They are perhaps some-
[178] times made in an atmosphere -- grown very pale today however
-- of age groups and communal festivity. They never originate
with the parents. The latter are in general requested by the
young man or the girl to lend to the agreement their intervention,
necessary for a juridical consecration and an integral part of the
ceremonial context.

592 If the unconstraint of the adolescent with regard to his
613 father is such, if the autonomy of the couple stands out so vividly
in the aggregate of the tigemmi, what will the relations of these
conjugal families be with /39/ the larger agnatic ensemble of the
ikhs, defined by a nickname or an ancestor's name? The impres-
sion is that these relations are conceived -- today in any case --
only from the angle of public law. No law, no morality, and
not even good form compels the autonomous citizen, the rami,
[561] to take the advice of his collaterals. On this point this society
is even strangely disrespectful of /Fig. 4 appears here/ /40/ old
[426] age, veneration of which we would attribute to it. For the col-
lateral, in nature, is often the usurper or the creditor, intent
upon regrouping the gentilitial patrimony "on his head."

• 551 Now the individual hardly has a name, if one may say this.
The anthroponyms are incontestably poorer here, less varied, than
in Arab country. More monotonous, and also more fleeting to
hear. Generally, they consist only of brief syllables, the assem-
blage of which is rarely original. There is no village so modest

(TEXT CONTINUED ON PAGE 57]

/40 cont./

- 551 that it does not have several Bihi u Ali, several Addi u Bella. The combinations of these binomials, where the grandeur of the theophorous Semitic names falls away in familiar abbreviations, all in simple vowels, are poor in scale. It is true that, in contrast to the Arab country, the ikhs always has its designation.
- 613 551 This gentile is generally evocative and sonorous. Its richness and its solidity contrast with the banality of the praenomen, pretty much like the Latin system, but with the difference that the surname, laqab, so common in Arab country, is very rare here.
- 613 According to the milieu in which they move, the order of ideas to which the speakers refer, larger and larger concentric circles, if I may venture to say it, of identification are effected.
- [634] All that one can affirm is that the name of the ikhs avoids all ambiguity and, in order to be intelligible, refers to nothing other than the political unit, the taqbilt. Therefore, from the first step of this inquiry, the force of the ikhs manifests itself. And, simultaneously, other items of evidence, of juridical order or arising in the movements of daily life: cooking, agriculture, comings and goings of each one, establish just as irrecusably the fact that the individual person affirms a totally independent performance, at least in civil life. Perhaps the present stage has driven back into a modest background ancient solidarities drawing their reason for being from war and rapine. The former organization of the patres or "ait Arbfin" is also one of the things about which people no longer like to speak. But nonetheless the impression asserts itself that, if the ikhs is a cadre essential for an understanding of this civilization, of its history, of its fundamental structures, of its magico-religious substrata, of its continuity in all domains, it yields in the mores to the autonomy of the conjugal family, to the aggressive vitality of the individual.

796 /295 cont./
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notation on the enormous problem of the division between the profane and the sacred on one hand, and, on the other, between the different sources of sacred, which takes place in this milieu with the accountant and classifier genius.

The dispute of the Milād is related, as has been seen, to the very name of the place, pronounced with a doubling of the initial, z'z'init, and interpreted as an invitation of the saint to quarrel over her body. Is this not an etymological pun, or is the rite itself only a liturgical exposition of the name? The first interpretation seems preferable. If one relates a legendary trait, that of the rivalry over the body of the saint (1),

[171]

1. That is a classical trait, cf. W. Marçais, Textes arabes de Takrouna, 1925, p. 217, n. 21. Sometimes, correlatively, the corpse of the saint itself manifests its choice for an emplacement: C. Trumelet, Algérie légendaire /Legendary Algeria/, 1892, pp. 65, 166, 243, 452; 'es saints de l'Islam /The saints of Islam/, 1881, p. 31.

to a ritual trait, the dispute over the body of the victim, the possibility of assimilation, quite classical, between one body and the other comes to mind. That would carry the explanation into a very old atmosphere. It would naturally be imprudent to conclude on such a hypothesis. At the very most it would have the merit of achieving the displaying of the virtualities of the rite and its full religious resonance, of a richness unusual in the Maghreb.

The History

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● 551
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In contrast to the preceding, let us now go on to the historical cross-checkings. What can we know of the real personality of Lalla Aziza? and, first of all, did this personage authentically exist? Her name is not common, as has been seen. What would be more so would be Azzō or Azzūna. The Moroccan Middle

/295 cont. /

Ages offer several examples of the latter name (2).

2. Istiqqā, A. M. tr., XXXII, 1927, p. 239. Here is an ^CAzzūna: Istiqqā, A. M., XXXIII, p. 152. The epidemic of 1442 is called at Fès /Fez/ "the plague of ^CAzzūna" (ibid., p. 476). Bū ^CAzzūn is the name of a river near which /this footnote is continued on the following page in the original source/ Turks and Chérifiens /Sherifians/ meet (Sources in., Esp., I, 1921, p. 206). Points on the Riffian littoral bear this name (Sources in., Fr., 2nd series, t. I, p. 123, n. 7, p. 127, n. 1). At Marrakech /Marrakesh/ there are a Lalla ^CAzzūna and a funduq of the same name.

notably /296/ the "famous Ta^Cazzūnt," sister of an Almohade caliph. There is a Lalla ^CAzzūna at Marrakech. In contrast, the hagiological type is current. Moroccan tradition knows a number of saints, playing their role in the conflicts of the time. For example, an own daughter of Almohade Maḥdī, or later, in the Sous at Issgdad, this H'awā'b. ^CAbd Allah, expert in uqūl (1).

1. Manāqib al-H'ud'aykī, t. I, p. 4. This "Eve" belongs to the cycle of Sidi Ah'med u Musa.

As for the shepherd or shepherdess, her character stamped with the ambiguity of the sacred -- lucky or unlucky, object of horror or of veneration -- is a universal theme, and notably Maghrebi and Mussulman. The flock which grazes without the shepherd's worry-
ing about them is a common thing in the gilded legend: such as

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/The numbers refer to the page numbers of the original source, which are given in slashes in the translation./

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